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THE CRITIC

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'AT HOMES.'

How to manage them—Suppose you wish to be 'At Home' to the newly elected members of the Legislative Council. All that has to be done is to issue invitations to the effect that there is to be an 'At Home' on such and such a day to 'meet' the Honorables. When everyone is assembled have a man to play the vina or the violin. After a while each may go his own way. It is not necessary to offer any tea, coffee or other refreshments to the guests. When there are only three or four persons left to hear the music, the musician will get disgusted and stop playing. Everyone concerned would have by then enjoyed the pleasant 'At Home.' (This is the latest fashion).

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THE HONORS.

Officials have come in for a goodly share in the distribution of Honors as usual. We do not know why it should be so. An official is expected to do his duty well and faithfully. Perhaps human nature requires some incentive now and then and there need be no complaint when there is a reward in appreciation of services rendered. In a few cases there is a giving of the "sum of more to that which had too much." It hurts no one.

With regard to the Medal conferred on Miss Florence Swainson, we regret that the Government were not more generous. If only one considers the amount of self-sacrifice involved in the founding of that well known and philanthropic institution, the Deaf and Dumb School of Tinnevely, he would not say that even a Gold Medal was too high a distinction that could be conferred on her. That good lady, we are sure, is above expecting any reward for her work but that is no reason why the Government should not

have been more liberal in their recognition of her noble work.

So far as our Presidency is concerned we are constrained to remark that the conferring of the title of Rai Sahib on a contractor seems to be somewhat indiscriminate. We are not aware of any special reason for the bestowal of the distinction.

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CONFERENCES.

There have been Conferences by the dozen. Though they have been in existence before the Reforms were introduced, still one cannot blink the fact that there is more activity and interest shown now. At many of them resolutions were passed demanding special representation on the new Council. There were among others, the Shiah Conference, the Moslem Educational Conference, the Rajput Conference, the Kshatriya Conference, the Lingayat Conference, the Vaisya Conference and the Vannya Conference. We hope that within the next few weeks we shall have the Iyer Conference the Aiyangar Conference, the Rowji Conference, the Sastri Conference, the Mudaliar Conference, the Naidu Conference, the Pillai Conference, the Asary Conference and the Punchama Conference. And no doubt the Government will be obliging enough to have the new Act amended at once and nominate one member for each of the castes which had been wise enough to have brought about a Conference. Of course the necessary orders will be issued for the erection of a new Council Chamber which would hold the increased number of members.

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There is a Puranam (an old story) among the Hindus which is as follows: Siva, one of the gods of the Hindu Trinity was so pleased with the penance of one of his Buktahs who was an Asura that he gave him all the boons that he wanted. One of the boons asked by the Rakshasa was that the individual, whoever he may be whether a Deva Asura or Nara, on whose head he placed his palm should die immediately. Siva in his generosity granted the boon. The Asura at once wanted to put the boon to test and tried to place his palm on the head of Siva. Siva had to run for his life to escape the Asura and was in sore plight when Vishnu learning his situation came to his help in the shape of Mohini. The Asura seeing the beautiful girl before him went to her. But Mohini told him that with his matted hair &c due to his long penance he was so dirty that she would not let him approach her but asked him to take a bath first. The Asura accordingly searched in the forest for a tank but could not find one. After a long search he came across a small shallow pool of water and forgetting the boon he had obtained, he took the water in his hand and poured it on his head. When his palm came in contact with his head the Asura died on the spot and Siva was thus saved by Vishnu.

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THE LEGISLATIVE COUNCIL.

The Following Members have been Nominated by H. E. the Governor.

1. Sir William Meyer, K. C. I. E., Chief Secretary to Government.

2. Mr C. J. Weir, 1st Member, Board of Revenue.

3. Mr. A. E. Castlestuart Stuart, 2nd Member, Board of Revenue.

4. Surgeon-General P. H. Benson, I. M. S.

5. Mr. W. G. Horne, 3rd Member, Board of Revenue.

6. Mr. R. B. Clegg, Ag. 4th Member, Board of Revenue.

7. Mr. A. G. Cardew, Secretery to Government, Revenue Department.

8. Mr. F. J. Wilson, Secretary to Government, P. W. D.

9. Mr. C. A Smith, Chief Engineer for Irrigation and Joint Secretary to Government, P. W. D.

10. Mr. R. H. Shipley, Collector of Chingleput.

11. Dr. A. G. Bourne, C. I. E., Director of Public Instruction.

12. Mr. D. W. G. Cowie, Inspector General of Police.

13. Mr. P. S. Sivaswamy Iyer, Advocate-General.

14. Mr. C. R. W. Schmidt, Inspector General of Registration.

15. Mr. J. H. Stone, Principal of the Presidency College.

16. Mr. F. J. E. Spring, C. I. E., Chairman, Madras Port Trust.

17. Dewan Bahadur N. Subramanyam, (The Indian Christian Community.)

18. Mr. S. R. M. Ramasawmy Chettiar, The Indian Mercantile (Nattukottai) Community.

19. Mr. T. Richmond, Bar-at-Law (The Eurasian Community.)

20. Dewan Bahadur, L. A. Govindaraghava Iyer.

21. The Zemindar of Dharakotta, (the Uriya community).

22. Mr. B. S. H. Saldhana (a Roman Catholic Landholder, coffee planter and merchant in Mangalore.

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THE IMPERIAL COUNCIL.

The following gentlemen have been elected.

The Rajah of Kuruppam, by the Landholders including Zemindars.

Nawad Syed Mahomed. } By the Madras Legislative Council.
Mr. N. Subba Rao. }

Mr. Ahmed Mohideen Khan Bahadur, by Mahommadans.

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Of the non-officials, Dewan Bahadur N. Subramanyam has after all been nominated. It is a fitting reward for his graceful withdrawal before the election by the Corporation and it is admitted on all sides he is the fittest representative of the Indian Christian Community. Three of the non-official members nominated so far are members of the Legal profession.

Of the members elected to the Imperial Council, in spite of some unedifying correspondence we were treated to in the local dailies, the Rajah of Kuruppam has come out best and the sympathies of many impartial onlookers will be extended to him. As for the two members elected by the Honorable non-official members of the Local Council, every Mahommadan and Hindu would be equally glad that Nawab Syed Mahomed has been elected and that by 14 votes. As for the other member, he tied with Mr. Vijiaraghavachariar of Salem each having secured 9 votes. Lots were drawn and Mr. Subba Row was elected by, what will ordinarily be called, a 'fluke.' We have nothing to say against the gentleman but we only wish that such a provision as drawing lots when there was a tie had not found a place in the Regulations. Drawing lots under such circumstances seems, in our humble opinion, to be not quite consistent with the notion of dignity that one attributes to the serious proceedings of the members of a Legislative Council. As for the defeat of Dr. Nair we deal with it elsewhere.

As for the gentleman elected by the Mahommadan Community we have heard it said that his age might stand in the way of his doing justice to the election. Our Mahommadan friends must be the better judges in the matter but we may say this much that they have elected one from a respectable family.

The Indian Christian Community woke up in time and there was a Deputation

which presented an address to H. E. the Viceroy urging the claims of that community. According to some of the members of the community no representation to Government had been made about their having been ignored in the Councils scheme prior to the address to the Viceroy. If we want a thing how can we get it unless we ask of for it? The Indian Christians asked and they have been given a representative.

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Babu Surendranath Bannerjee in his Lahore speech said that the Reform scheme was largely due to the presistant and selfsacrificing efforts of the educated community of India, and that when the time of fruition arrived, the fruits of victory were snatched away from their grasp, and they were placed in an insignificant minority in the very councils which owed their being to their patriotic endeavours.

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The *Madras Mail* in criticizing the Bengali Moderate Manifesto said that "Mr. Bannerjee and his friends seemed to assume that when reforms are introduced, the benefits they confer on each section of the community should be strictly proportionate to the part it has played in securing their introduction.............." It is quite amusing to see how new life seems now to have been imparted to some educated communities which have till now stood aloof from all political matters according to their own admission.

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There was a convention of the Indian Christian Association held at the close of last month. There were some papers read and one of them was "Indian Christians and the Reforms" read by Mr. M. D. Devadoss Pillai, and according to the statistics he quoted from the census report, the Indian Christians in this Presidency formed one thirty-seventh of the population and were far ahead of the other communities in point of education. Probably by an over-sight he omitted to qualify this statement, for we should think that our Brahmin friends beat the Indian Christians there. He admitted that, as a class, they had stood aloof from all political matters, never sought for political recognition and never pressed their claims as they should have done. How many of their men, he asked, took an interest in Municipal and District Board affairs, and how many of them had striven to do their duty as citizens. It would have been interesting if he had told his audience whether he was an exception or not. In conclusion he suggested a memorial to the Local and Imperial Governments for representation of their community in the Councils.

A discussion followed in the course of which one of the speakers said that the reason why they had made no representation to Government was that they were a loyal community and were satisfied with the peace and contentment they enjoyed under the British Government. We are not able to understand what making representation to Government of any want or grievance has to do with the loyalty of any community.

He went on to say that Indians were not ripe for self-government. Now that they found that they had been neglected they ought to make a joint representation.

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A correspondent of the *Times of India* would have it that caste system plays an important part in the organisation of political plots and secret societies and that that was the reason why the extremists opposed any relaxation of the rigid caste system. He finds that the murderer of

Mr. Jackson at Nasik and those who have been arrested in connection with the murder, all belong to a particular caste, the Chitpawan, one of the many Deccan Brahman castes. He gives instances beginning from the days of the mutiny up to date where the majority of the chief actors, culprits or assassins have been Chitpawan Brahmins.

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The Tikka Sahib of Nabah on Social Reforms.

At the Indian Social Conference held at Lahore, the Tikka Sahib of Nabha presided and delivered a very interesting speech. Some of the social customs however useful they might have been in the past, had become a curse upon Society and it was high time to make alterations suiting their customs to the changed times. The triumphs of the westerns had been due to their power of adaptibility. If they wanted to regain their lost glory, to save their race from extinction they must keep up with the times and try and uplift society. Until they reformed themselves socially they could make no progress. He then dwelt upon the evils of the caste system and pointed out how it produced disunion and discord and checked the internal and external commerce of the country. It brought on racial degeneracy, suppressed individuality of character, restrained national growth and denied the common privilges of humanity to the lower classes. It was built up upon creeds and outward ceremonies and not upon humane teaching. It was founded on falsity and led to falsity. He urged the importance of the immediate improvement of the condition of the lower classes, of female education and the abolition of the purdah system and early marriages. In conclusion he said 'what we want most is deeds and not words.' What we preach we must follow. We must act on what we say. It can be of no help to us in improving our social condition if we pass certain resolutions there and as soon as we left the hall act directly against them.' In that case their coming there and making all that fuss is not worth the trouble, and perhaps worse than useless. Their actions must conform to their words and he besought his hearers to consider it their foremost duty to carry them into practice themselves and by their example lend strength to others.

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One of the reforms advocated by the Tikka Sahib in his speech is the abolition of the caste system. It is to be presumed that most of his hearers were at one with the President there. Abolition of caste requires a great deal of moral courage and that is what we fear most of our would be reformers are sadly deficient in. We have known many friends belonging to the highest castes drink Spencer's or Oakes's ærated waters without the slightest scruple. We are not aware that either Spencer or Oakes has high caste men to bottle their soda or lemonade or the hundred and one varieties of aerated waters. There is no objection to drink them. But when a man of a high caste goes to the house of one of a low caste and he is offered any refreshments his caste stands in the way of his accepting the hospitality. This is what we could never understand. Of course everyone must respect the honest scruples of his neighbour but when one can drink with the best of conscience Spencer's soda, prepared for aught we know by an 'untouch-

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Judge—after forty winks severely to C in the box. Now last time the matter was adjourned specially to enable you to serve notice on C. Why have you not done so? Answer: I am C Milord, (collapse).

able', it is difficult to explain the inconsistency which prevents him from accepting the simple hospitality of another. Much less will one of a higher caste breakfast or dine with another of a lower caste. The latter would not expect his friend to eat meat with him much less would he insult him by asking him to do so and yet if D'Angeli's walls had voices many a wondertul tale would be revealed. Honest, sincere scruple nay even prejudice we could respect but hypocrisy deserves nothing but contempt. It is our friends of the higher caste who ought to take the lead in the matter of the abolition of the caste system and if they pluck up courage and break through the evil custom the lesser castes would follow their lead. Persons belonging to the other castes are also as much open to the charge of hypocrisy as those of higher castes. We have known instances where these without the slightest objection dine in the Railway Refreshment rooms, at D'Angeli's or Harrison's and yet would not sit with a 'caste Christian' friend of theirs in their own homes. No wrong is committed in dining outside one's house but the pollution comes in only when it is within the four walls of their homes. This kind of courage can never bring about the abolition of caste system.

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A Hindu marriage is a very tedious, tiresome and expensive function altogether. The ceremonies in connection therewith, whatever purpose they might have served in ages gone by, appear to an unbiassed mind to be mere anachronisms. The Purohit utters Muntrams and Slokams at express speed not a word of which is understood either by the bride or the bridegroom. On an occasion when a man and woman enter the holy state of matrimony it is only reasonable that they should understand the seriousness of the step they are taking. But that is exactly what does not happen. The muntrams are all in Sanskrit the meaning of which Heaven only knows whether two out of ten of the modern Purohits know the meaning or purport. The most amusing part of it is that the muntrams, if we are not mistaken, are in the first person presumably to be recited by the bride and bridegroom. But in practice the Purohit it is who does everything perhaps by proxy. Whatever religious efficacy there may be in the recitation of the muntrams we cannot imagine, that such recitation, which are meant to be uttered by the parties themselves, when uttered by the Purohit in their behalf will retain their efficacy. What we ask is, if those muntrams are necessary for a binding marriage then, why should not they be translated into simple Tamil or Telugu or other vernacular so that the parties may know and realize what they are doing? Perhaps it will be too shocking to suggest marriage before the Registrar but we fail to see why we cannot adopt some ceremony corresponding to that observed by the Brahmos. It will at least be more sensible, intelligible and efficacious. There are other minor occasions *e. g.* the monthly Thurpanams, the Masyams, Srarthams, &c.. when similar farces are enacted. On many such occasions we have noticed, if one is pressed for time, a promise of a double Dhakshinai will make the Purohit cut short the Muntrams to enable one to start for one's office in time or to keep his appointment. Can any one seriously think that such ceremonies will really benefit the souls of the dead?

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HINDUISM.

The recognition of the existence of a Supreme Being is the essential element

in all religions. The Hindu attributes of such a Being among others are :—Love, righteousness, goodness, justice; mercy, truth, omnicience, omnipresence, omnipotence, immutability, infinity and eternity. The Brahmin who is of the highest caste among the. Hindus is a vegetarian because his religion ordains him not to kill. Hinduism further ordains that its followers Brahmin or non-Brahmin should love his fellow-beings, should be chairtable, just and good and kind to every living being. This is *theory.*

In *practice* a Hindu of a high caste must not eat or drink with one of a lower caste. He would tell you that it is religion which forbids it. He becomes polluted by touching a Pariah. The latter cannot have his love, kindness or sympathy. His God forbids such things though it is the very same God who created them both. He nullifies in practice the attributes he bestows to God in theory He does not pause to consider that the same God of love, goodness, mercy and justice can be so inconsistent as to forbid him to treat the Pariah with love, kindness and sympathy.

Has not the Pariah the same blood in his veins, the same bone, flesh and skin, the same senses, the same wishes and wants, the same passions of love, anger and hatred, the same inclinations and fancies, the same virtues and vices, the same appetite and thirst and cupidity and lust as the man of any of the higher castes ? Is it not by accident that he is born a Pariah ? Had he any choice in the matter of his birth? Why then should he be considered as of a low mean order? As for intellect given the same opportunities what reason is there to presume that he will not prove equal, if not superior, to them in any vocation of life ? There is absolutely no reason which could warrant the inhuman treatment of the Pariah. Blind custom alone is responsible for all the mischief--that baneful custom which, even in this twentieth century and in spite of the boasted civilization and education, makes cowards of men and places their necks under the yoke of an interested antedeluvian and exploded priesthood which, whatever title it possessed centuries ago to exclusive sacred learning and piety, has lost all claim to them at the hands of every rational being.

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DR. NAIR ON HIS DEFEAT.

SIR,--The practice of thanking the electors through the medium of newspapers is usually the privilege of the candidate who heads the poll. But as you were good enough to say some encouraging words about me and my candidature during the election contest I hope you will permit me even from my humble place somewhere near the bottom of the poll to thank the gentlemen who honoured me with their vote. Five gentlemen recorded their votes for me, out of whom I understand that with the single exception of one Indian friend the others were Europeans. I cannot adequately thank these European gentlemen for the kind support which they extended to my candidature even in the face of a malicious slander that was communicated to them by some person or persons unknown to me that I was "anti-English." If I had been anti-English then the generous action of the English gentlemen who supported me at yesterday's election was sufficient to cure me of all my anti-English tendencies and to make me ashamed of myself. But as I have never been "anti-English", I can only thank my English friends and add with gratitude one more act of kindness on their part to me. For I cannot forget that in 1907 when I was absent at Bombay on Factory Commission work and when my Hindu friends contested my Corporation seat, it was my European friends who saved the seat for me. I am grateful to my European friends and I shall always endeavour to deserve their kindness. But what shall I say about my Indian friends? They form

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Noticed in the Council Chamber: Nicely arranged tables for the Honorable members. On them paper, pen, ink, pencil and similar useful articles. Everything spick and span. Prominent.—A roll of *red-tape* before each member.

the majority of the electorate and if I had no encouragement from them I would never have stood as a candidate. And even after I came forward as a candidate if they had only told me candidly that they could not vote for me—as they had every right to do—then I would have withdrawn my candidature. But to have flattered me to my face till I blushed, to have led me to believe that I had their fullest support, *to have promised to vote* for me and at the last moment quietly turned round and voted for some body else does not appear to be very straightforward conduct on the part of men whom a statutory enactment has dubbed 'honourable.' And yet that was exactly what some Hindu and Mahomedan gentlemen actually did. I do not for a moment complain of their not voting for me. I only complain of their making promises without any intention of keeping them. These insincere promises are very often not easy to detect. But yesterday like the fable of the 'Brahmins and the cask of wine' too many of them turned over at the same time and the trick was exposed. However, even though the trick cost me my election it was not an unmixed evil, as it enables me to dissociate myself from those Indian politicians and their politics. These unreliable constituents of mine are public leaders in this Presidency. I have also in my own humble way been doing some work on behalf of the public for the last few years. Although I may not have accomplished much it has cost me on an average two hours work a day for the last four or five years. And I have toiled on without any the least encouragement or support from the public of Madras. The public have been apathetic, and the Corporation executive unsympathetic. I would long ago have given up my work on the Corporation, if the Madras Government had not supported me in some at least of my proposals. It is however for the public that I work and it is very discouraging to have to work hard when such work receives little or no recognition at the hands of those for whose benefit it is done. I stood twice from the Corporation for the local Legislative Council and was unsuccessful on both the occasions, receiving less support on the second than the first occasion. And yet I persevered on. But when some of the chosen leaders of the public of this Presidency could tell me to my face that I am one of the best of their public men and the fittest man to be sent to the Imperial Legislative Council and the next day quietly vote for some one else, then I think it is time to pause and consider whether it is worth-while wasting any more time over the so-called 'public life' of Madras. One can devote one's whole time to one's professional work and by occasionally addressing a meeting can become a public man and even a public leader in Madras. That is easier and more profitable than the way I was pursuing hitherto. These reflections came into my head as I watched the somersault of some of the Indian Honourables of the Madras Legislative Council. I therefore sent in my resignation of my Commissionership of the Madras Corporation yesterday. Whatever work I may do on behalf of the public of this Presidency hereafter, I may probably have to do in my humble individual capacity. I cannot aspire to occupy any position as representing the public as I have no big Indian officials to wirepull my electors from behind the scenes. But even that I do not consider altogether a disadvantage if I can stand on a different platform from men whose words cannot be relied on.

T. M. NAIR.

The Madras Standard, 6th January.

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DR. NAIR AND THE ELECTION.

Dr. Nair's letter about his defeat at the election contains a serious indictment against the conduct of some of the Honorable gentlemen of the new enlarged Council. The general impression on the mind of any one who reads his letter is that many Honorable gentlemen *promised* to vote for him but in the end actually broke their promises. There is a passage in it which seems to throw a doubt in the minds of some as to whether there were actual promises made to vote for him. He says in one place: "But to have flattered me to my face till I blushed, to have led me to believe that I had their fullest support, *to have promissed to vote for me* and at the last moment quietly turned round and voted for somebody else does not appear to be very straightforward conduct on the part of men whom a statutory enactment has dubbed 'honorable.'" In another place he says: "But

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when some of the chosen leaders of the public of this Presidency *could tell me* to my face that *I am one of the best of their public men and the fittest man* to be sent to the Imperial Legislative Council and the next day quietly vote for some one else......"

In the former passage he definitely says that some had *promised* to vote for him but in the second he does not. Some of those who have read the letter say that he must have taken the flattering terms used for actual promises. But for our part we think the first passage is too definite to bear that construction. If promises were actually made only to be broken the conduct of the persons concerned cannot too strongly be condemned. If Lord Curzon had had such experience of some of our Honorable or other men we should be reluctantly obliged to confess that he might have had some justification for his condemnation, in one of his speeches, of the educated Indians. Dr. Nair does not mince matters and his outspokenness is to be admired.

But with regard to the resignation of his seat on the Corporation we may be permitted to doubt whether he had sufficient grounds to adopt that course unless of course he had a similar complaint against his colleagues. He could have remained a Commissioner and yet have stood 'on a different platform from men whose words cannot be relied on.' He has done immense good during the time he has been associated with the corporation though we have heard it said that in his earnestness he did not know where it was fitting to stop. He was thorough in whatever he did and never spared any pains in matters Municipal since he first became a Commissioner. We regret his resignation which is a serious loss to the ratepayers not only of his Division but of the whole of Madras.

Dr T. M. Nair has written to two of our local Indian contemporaries a letter in which, with characteristic outspokenness, he calls attention to the bad faith of those who encouraged him to stand for election to the Viceregal Legislative Council and then withheld their promised support. His letter is too explicit for any doubt to be felt on the subject, and, the facts being what they are, he does well to be angry at the treatment accorded him. We could wish, however, that, in dissociating himself from Indian politicians and their politics, from a desire to stand 'on a different platform from men whose words cannot be relied on,' Dr Nair had made an exception in favor of the Madras Corporation, on which during the past six years he has done good work and which he has now resigned......It is regrettable that this work is not appreciated in quarters where we would have expected it to have its full value.—The *Madras Mail.*

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What flutter there would have been in Indian dovecotes if Lord Curzon had written such a letter! Lord Curzon ventured to suggest that a little more strict adherence to the actual truth would become the Indian Student. Dr. Nair boldly tells the chosen leaders of the people that he prefers for the future to stand on a different platform "from men whose words cannot be relied on."...Possibly they (his outspoken language and his fighting qualities) have also frightened away his promised Indian supporters. The latter have now been detected in their false promises and are treated to the lash. The completeness of the promise-breaking has given the show away, and the learned doctor is naturally indignant that he was induced to stand for election under false auspices. But it is a pity that he should carry his resentment so far as to throw up his work on the corporation where notwithstanding objectionable personal tactics, he has done good service.—The *Madras Times.*

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Heard in the Bankruptcy Court.—Judge(after reading the cause of Insolvency) No, I cannot grant protection to the Insolvent.

Counsel.—The Insolvent is a woman Milord.

Judge.—Oh.

"To the Editor of the '*Indian Patriot.*'

Sir,—I cannot understand the public making so much fuss about promises being broken. Dr. Nair has resigned his Councillorship because he believes I did not vote for him. I did not vote for him it is true, and it is also true I promised it. Is it moral degradation? He comes asking me my vote—shall I say No. I give it to another. I say—"yes." That does not constitute a promise; my opinion is, no one should ask for vote.

A Legislative Council Member."

The above extraordinary letter appears in the *Patriot*. We have heard it suggested that the letter must be a hoax. But we cannot think that the Editor of the *Patriot* would have allowed it to find a place in his paper without satisfying himself that it was the genuine letter of an 'Honourable' member. The man unblushingly asks 'Is it a moral degradation?' Does he really think that there can be two opinions as to his moral delinquency? He admits that he was a moral coward and what right has such a man as he to sit and move with other honourable members? If there be any public opinion, the man ought to be sent to Coventry. We wish the letter were a hoax but that would imply that the Editor of the *Patriot* was a party to it.

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WHY INDIA SHOULD BE LOYAL TO ENGLAND.

There have been lately too frequent instances of seditious writings in the Indian Press followed naturally by prosecutions and convictions. And within the last two years we have unfortunately seen so many political murders and assassinations. Even on the life of Lord Minto—a Viceroy second only to Lord Ripon in his sympathetic treatment of the Indians—a disgraceful attempt had been lately made. And lastly Mr. Jackson—a guest of the Indians—has been murdered in cold blood by a Brahmin. It would be idle to deny now that the anarchical movement which has caused and is causing so much mischief and harm in the European countries is taking hold of the warped minds of a portion, though it may be an infinitesimal portion, of the Indian community. What is the object of these murders and political dacoities? Is it that such acts will bring about Swaraj? How can the taking away the life of the good and sympathetic Mr. Jackson, for instance, help the cause of Swaraj? The worst feature in these murders is that the culprit is almost always an educated man. Do these men who inculcate Swaraj ever seriously consider that constituted as she is, India can never be a nation, and that so long as there is no such possibility, India can never become independent? Do these men pause for a moment to see if their reprehensible conduct could in any way help progress? If they did they cannot fail to see that by their inhuman shedding of blood thay make the innocent many to suffer with the guilty few, the lattes striking intance of such a result being the bringing into operation of the Criminal Law amendment Act (XIV of 1908) and the Sedition Meetings Act of' 07 in our Presidency. If the peace, one of the many benefits, that we enjoy under the British rule does not make them grateful enough to remain loyal to England at least self-interest ought to induce them to do so. So far as history teaches us we assert that no people unless they form one compact nation can ever dream to become independent. They must, before they could lay claim to the title of a nation, have one of two things in common—either they must have one common Religion or they must have one common Language. Either of these

by itself is not sufficient. When they possess one of these there must be one common political aspiration. It is then alone that any people can hope to become an independent nation. In order to exemplify our statement that in the absence of a common language or religion combined with a common political aspiration, there can never be an independent Indian Nation we shall see under what circumstances (i) the Independence of Italy (ii) The French Revolution (iii) the American Independence and (ii) the present greatness of Japan have been brought about and under the heading of 'Browsings from History' we shall treat of these subjects beginning with Italy.

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BROWSINGS FROM HISTORY.

Italy between 1815 and 1846.*

After the Congress of Vienna (1815) Austria was the actual ruler of Italy as mistress of the rich provinces of Lombardy and Venetia, and vastly superior in armed forces. The letters-patent of 1815 placed a Viceroy at the head of the new kingdom divided into two States, separated by the Mincio the Milanese on the right the Venetian on its left. Each was governed by a Governor, one with headquarters in Milan and the other in Venice, both being in due dependence on the Aulic Council. The new kingdom was one in name only and its territories were in fact two provinces subject to Vienna. All its business was transacted in the distant Capital ; there were many delays and this added to Austrian ignorance of Italian affairs, counteracted all the advantages which might have accrued to this kingdom from connexion with an important state. The taxes were heavy and the system of taxation was designed to repress, in the interests of Austrian Manufactures, every attempt at improvement of Home industries. Thus, even in the matter of trade, this province, destined to so brilliant a future and so full of latent force, was treated as a conquered territory. Education was no doubt encouraged and secondary schools were established in the chief towns of each district. But political manipulation prevented this praiseworthy and generous system from bearing good fruit. Francis I of Austria required "obedient subjects, not enlightened citizens" so mediocrity was promoted and superior talent discouraged. The geographical text-books of the period asserted that Lombardy and Venetia formed geographically a part of Austria, censorship was extremely rigorous and many original works and all modern histories were transmitted to the chief censorial tribunal at Vienna. There were no political newspapers excepting privileged Gazettes composed in Government offices. Nothing escaped the vast and complicated network of the police system. The impediments arising from centralisation, the pedantic arrogance, and the aggressive interference of the officials, were galling to the citizen who had not forgotten the promptness, the generosity and the adaptability characteristic of the French rule which preceded the Austrian. Metternick, the Prime Minister of Austria, himself frankly warned the Emperor 'that the delay in the conduct of business, our supposed wish to Germanise entirely the Italian provinces, the composition of the tribunals, the daily nomination of Austrians for the posts of magistrate and other public offices, are causes of constant irritation which counteracts all the advantages

* Sources: *The story of the Nations, The Encyclopædia Brittanica and The Cambridge Modern History.*

accruing from our government, as compared with that of the other Italian States.'

The neighbouring state of Parma under the Archduchess Marie-Louise though fared better in the beginning of its reconstitution yet came to suffer from the tyranny of the intriguing police, from the insatiable greed of public officials, and from the ignorance and arbitrary rule of bigotry.

Modena was less fortunate from the beginning and even the Austrian Commissioner was forced to report to Vienna that Modena was in state of 'extreme discontent' and that 'a dangerously large number of its inhabitants wished to revert to the former *regime*.'

The Government of Tuscany on the other hand was that of benevolent despotism. It pursued an easy going policy which was soothing rather than irritating, insiduous rather than oppressive. Mediocrity, reigned supreme. The army was inefficient.

As for Piedmont it greeted with sincere and general enthusiasm, the return of the ancient Royal dynasty. After a period of French rule, Victor Emanuel was received with acclamation by his loyal subjects at Turin. But the joy was short-lived and discontent followed his edict of 1814 which ignored the hard-won reforms of recent times, but in spite of the disillusions of the Restoration, the Piedmontese were loyal to the benevolent head of the House of Savoy; and though the rulers might have slumbered, the educated classes had remained awake and had made progress.

The Papal States were the worst governed in the whole of the peninsula. The administration of the Holy See was harmful in its results and more oppressive than that of Austria. It is said that from 1818 to 1848 there was no justice in Rome; the Judges were corrupt and there was no personal safety. There were conflicting laws in operation and the administration was a chaos of heterogenous institutions. Rome was a complex of 'fraud, favoritism and cowardice.'

The kingdom of Naples whose throne Ferdinand IV had re-ascended was given a declaration in 1815 which proclaimed individual and civic freedom, security of property, access for all alike to all posts and judicial independence. There were sound laws, no doubt, but the corruption of the executive disgusted even the foreign Envoys.

The Italians were powerless against such determined and powerful organisation of despotism. Public demonstrations were prohibited. Every lawful way of making their protests heard, of proclaiming their wrongs and of vindicating their rights were closed to them and resulted in the formation of secret societies which all had national independence for their common aim. The most widely spread and influential was that of the *Carboneria* defined as "a vast society of landowners, who desired peace and improved conditions." After the restoration it extended its action and increased its power. Whether the use of the weapon of conspiracy be considered intrinsically immoral or of doubtful efficacy so far as Italy was concerned, it was regarded "as an indispensable preliminary of the painful labour of the nation's redemption." There was a rising in Naples in 1820 under the banner of the *Carboneria* which forced Ferdinand to accept a constitution which he soon after betrayed. An Austrian force arrived to restore order in Naples, met and crushed the Revolutionary troops under General Pepe. A second revolution broke out in Piedmont. The garrisons of Alessandr

and Turin hoisted the banner of the *Carbonari*. Victor Emanuel abdicated in favor of his brother Carlo Felice who, then being in Modena, entrusted the Regency to Charles Albert the Prince of Carignano and from him the rebels demanded a constitution. After hard and long struggle he was forced to yield. But Carlo Felice returned from Modena and annulled the ac s of the Prince. After the suppression of the rebellion in Piedmont most of the fugitives fled to Genoa. Repressive measures were adopted by the Governments, but the fires of rebellion were not extinguished, it only smouldered beneath the peaceful and picturesque aspect of the Peninsula. Here and there there were risings which were avenged by the Police by excessive and unjustifiable severity. An impetus was given to Italian patriotis n by the French Revolution of 1830. 'A new sense of nationality among Italians was generated by the military service of recruits drawn together from all districts in Napoleon's armies, by the temporary obliteration of most ancient boundaries, by the dethronement of alien and unloved princes, by the equal administration of one code of laws, and by the spirit of the revolution which animated all French institutions. Italy began to feel herself a nation, and though it was long before Europe suffered her to win national rights, the demand for them was created in her people at this epoch.' There were outbreaks here and there but they all originated with purely local organisations. The aims and means of the conspirators were limited. The idea that the efforts of the people of one province might assist those of another, 'that the causes of revolt, were common to all, that the multitudes of the north should combine with those of the south in a war of liberation' was one which had not yet penetrated the masses though it had occurred to a few individuals. The sense of brotherhood was absent or feeble; and the want of this unity of heart, and will carried with it the want of unity in action. A power was needed capable of drawing together all the threads of the revolutionary organization, and of inducing all conspirators, high and low, to transform themselves into representatives of the sacred rights of nationality.' This power was found in Giueseppe Mazzini.

(To be continued).

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Mr. C. V. Venkataramana Aiyangar of Coimbatore was one of the aspirants for a seat in the Madras Legislative Council in the first election. Mr. Balakrishna Iyer (Public Prosecutor of Coimbatore) was as every one knows another candidate and Mr. Vencataramana Aiyangar amongst a host of others very rightly protested against a Public Prosecutor being considered a non-official. Mr. Balakrishna Iyer was duly elected but the Government on reconsideration, very wisely ruled that Public Prosecutors were to be considered officials for the purposes of Council elections, nominated Mr. Balakrishna Iyer as a member, and ordered another person to be elected in his place. Mr. Vencataramana Aiyangar h s now decided not to stand a second time and written a letter published in the *Madras Standard* of the 2nd instant.

In his said letter he says that he has been asked by several friends to stand again as a candidate in the second election but has decided not to do so on the ground that it was only fair and reasonable that the Salem District should have the right of choosing a member when Coimbatore had one already. He is not anxious now to enter the Council but he leaves the struggle to those who are keen about it especially as he considers that the real work of every well-

wisher of the country is to improve industrial activity. He does not say what he considered was the real work of every well wisher of the country when he originally stood as a candidate. Probably he considered something else to be the real work of such persons. That opinion has undergone a change now. He would have withdrawn last time but for the fact that a great principle was involved. We have read his letters of protest and we have also read some letters from the Salem candidates who were asked by Mr. Vencataramana Aiyangar to go to Coimbatore with the object of withdrawing from the contest as a protest against the Government's ruling about Public Prosecutors and how Mr. Vencataramana Aiyangar withdrew from his first promise and fought till the end. It is also gratifying to learn that the pressure from the Imperial Government resulting in the satisfactory order of the Local Government was on account of his vigorour protest and free expenditure of energy and money on his part. Mr. Aiyangar gives another more important reason for his not standing this time. He had determined on the last occasion to become a political *Sanydsi* and to work for the country devoting his time and energy and his income of over twelve thousand rupees per annum towards public purposes if elected. Those who did not know of his annual income would be interested to learn it now. The whole of that income he had determined *if elected* to devote towards public purposes. What a misfortune that he was beaten by Mr. Balakrishna Iyer! If only our would-have-been political Sunyasi had published his intentions before the elections, we are sure that the magnitude of his generous intentions would have operated in his favor and he would have been returned by an overwhelming majority. But fate and his modesty decided otherwise then and he kept his determinations to himself. As he was not elected Mr. Aiyangar thinks that the all-merciful God considered the sacrifice to be too great and too premature. The over-twelve-thousand-rupees-a-year income could not surely in the eyes of God be too great or too premature. What must He have thought about the millions that Tata gave for the Research Institute, not to mention the sum of Rs. 25,000 that a present Tata has given towards the Transvaal Relief Fund! God might have thought Mr. Ayangar's standing for election premature. No doubt every act of His dispensation is for our best; but it is difficult to see where the sacrilege comes in if an unsuccessful candidate stands a second time for election. Mr. Ayangar is not anxious to enter the council but at the same time he does not give up the idea but will wait for another opportunity 'if there be one at all.' What he is anxious about now that he has not been elected is to spend about a thousand rupees out of the over twelve thousand rupees income towards educational and charitable purposes. With this laudable object, for which the whole of the three hundred millions who inhabit India will be eternaley grateful (not to speak of the thousands who will be the direct recepients of the charity), he intends commemorating the introduction of the Reforms by awarding prizes or medals to the extent of two hundred rupees a year through the National Fund, the Indian Exhibition and the Central Hindu College. Of course the Institutions thus honored would appoint committees for the proper distribution of this amount. They will be only too glad to spend their time and energy for such a purpose. Mr. Ayangar intends to devote a further sum of eight hundred rupees towards such

laudable objects as may be recommended by respectable people in the Districts of Salem, Coimbatore and Nilgiris irrespective of caste creed or color. We hope that the high example set by Mr. Ayangar will be followed by similarly charitably disposed persons all over the country. Some people probably might have been amused when they saw Mr. Ayangar's letter in the Madras Standard and the Indian Patriot, they might have thought that a letter of the kind in question was a breach of propriety and perhaps an insult to public life ; but for our part we admire the courage of his convictions which has prompted him to place both his *original* intentions which have been frustrated by the interference of the all powerful God and his *present* intentions before the public.

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WHEN JUDGES DIFFER.

The Code of Criminal Procedure (S. 374) lays down that when a Court of Session passes a of sentence of death, the proceeding shall be submitted to the High Court and that the sentence shall not be executed unless it is confirmed by the Hight Court.

Rule 2 of the Rules of the High Court, Madras, Appellate Side, dealing with the constitution of Benches, says :—

The following matter shall ordinarily be heard and determined by a Bench of two Judges ; provided that if both Judges agree that the determination involves a question of law they may order that the matter, or the question of law, be referred to a Full Bench:—(3) Every reference (*b*) for the confirmation of a sentence of death.

Section 378 of the Cr.P.C. provides that when such a case is heard before a Bench of two (or more) judges and such Judges are equally divided in opinion, the case with their opinion thereon shall be laid before another Judge, and that such Judge, after such hearing as he thinks fit, shall deliver his opinion, and that the judgment or order shall follow such opinion; and S. 429 of the same Code provides that when the Judges composing the court of Appeal are equally divided in opinion, the case, with their opinion thereon, shall be laid before another Judge, of the same court, and that such Judge, after such hearing (if any) as he thinks fit, shall deliver his opinion, and that the judgment or order shall follow such opinion.

The opinion or judgment of two Judges is more likely to be sound and correct than that of one Judge and when it is a question of depriving a human being of his life under the sanction of the law, it has been wisely provided that a sentence of death should be confirmed by a Bench of two (or more) Judges and it has been further provided that when the Judges are equally divided in opinion, the matter should be referred to a third Judge. We take the above provisions to mean, and we are open to correction, that before a death sentence passed by a Court of Session could be executed two Judges of the High Court must confirm that sentence. At least that is the spirit of the legislation on the subject in our humble opinion.

In Ramaswami Gounden *v.* Emperor (Referred trial No. 55 of 1903, Criminal Appeal No. 549 of 1903) I. L. R., 27 Mad. 271, the appellant had been convicted of murder by the Sessions Judge of Coimbatore and sentenced to death. The appeal first came on for hearing before Sir Subramania Aiyar, Offg. C. J., and Boddam, J. Without entering into the details of the case, it may be mentioned that the chief contention on behalf of the accused was that the first witness for the prosecution was an accomplice, or, if not an accom-

plice in the strict sense of the term, that he was no better than an accomplice and that his evidence should therefore be corroborated in material particulars, and that in the absence of such corroboration the accused should not be convicted. The learned Officiating Chief Justice, Sir Subramania Aiyar, found that the said witness was not an accomplice within the meaning of the rule of practice that 'it is unsafe to convict on the testimony of an accomplice unless he is corroborated in material particulars,' and that even if he were an accomplice his complicity (in the circumstances of that case) was not such as to make it necessary to require corroboration.

The other learned Judge, Boddam, J., on the other hand found that, in one particular at all events the evidence of that witness was that of an accomplice and that even if that witness were not an accomplice, in the circumstances of the case, it would be most unsafe to act upon his evidence unless it was corroborated in some material particular connecting the accused with the crime and as there was no such evidence he thought that the accused ought to be ac quitted.

The matter was thereupon referred to Bhashyam Ayyangar, J., and that learned Judge agreed with the Officiating Chief Justice that the witness was not an accomplice but found that there was no provocation or extenuating circumstances to justify the substitution of the sentence of transporation for life for the sentence of death and therefore confirmed the sentence passed by the Sessions Judge and dismissed the appeal.

Now we have here first, the Sessions Judge convicting and sentencing the accused to death, secondly, the Offg. Chief Justice confirming the conviction but commuting the sentence to one of transportation for life, thirdly, Boddam, J., setting aside the conviction and sentence and acquitting the accused, and fourthly and lastly Bhashyam Ayyangar, J., confirming both the conviction and sentence of the Sessions Judge. So on the same facts we have three learned Judges of the High Court disagreeing : the issue at stake being the life of a man. One learned Judge is for transporting, a second for complete acquittal and the third for death. No two of them agreed.

Let us suppose now that the Bench was differently constituted and that instead of the Offg. Chief Justice, it was Bhasyam Ayyangar, J., who sat with Boddam, J., and they held the same opinion, *i.e.*, one for death and the other for acquittal and that the third Judges to whom the matter was referred was the officiating Chief Justice, then the accused would have been transported for life. Or let us suppose that it was the Offg. Chief Justice and Bhasham Ayyangar, J. who formed the Bench, we presume even then if they held the same opinion, the matter would have been referred to a third Judge and if that Judge had been Boddam, J., the accused would have been acquitted and perhaps the man would be living now.

There would have been nothing to complain about if two of the Judges of the High Court had confirmed the death sentence. But as things have happened in this case, the Session Judge sentenced the man to death and practically a single Judge of the High Court had confirmed the death sentence and that is what, we would humbly point out, the Legislature could not have contemplated.

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CRICKET IN MADRAS.

TO THE EDITOR OF THE 'CRITIC'

Sir,—I hope you will spare a corner in your Journal for a few words about the

'king of games' as played in Madras. The season here commences about the begining of August and as usual it closes about the month of February. A very important feature in this season's cricket and in the annals of South Indian Cricket is the Tournament for private clubs started in honor and memory of the late Mr. Buchi Babu Naidu, who, has been the worthy captain of the M. U. C. till his untimely death. Indeed every sporting club is really thankful to the M. U. C. for having founded the trophy which object is sure to promote a healthy athletic and thorough sporting spirit among the rising generation of Southern India. The Buchi Babu Memorial Trophy Compention commenced on the 25th ult., and one is pleased to note that about twelve teams competed. The tournament committee got all the available private cricket grounds and about three or four matches are being played every day. The most interesting and important match was between the Q. J. C. C. and the P. C. C. with a keen hope to win the trophy. The P. C. C. stengthened its eleven by importing a few strong bats from the "Land of Beans" and from the "Field of Gold." This sort of patch-work of course will not be very condusive to the health and tone of a sporting club and at all events the treatment perhaps was for a temporary cure only and so the result has been too. For the P. C. C. had to be scratched by the tournament committee for reasons already published in your Journal. However, the game between Q J. C. C. and the P. C. C. did continue for about three days and but for the refusal of the P. C. C's Captain to play in the commencement of their second innings, this match of course would have been the very best from a test point of view and a game to witness.

Behaviour subversive of all discipline and practice and against the laws of cricket has been too much in evidence in this tournament. Three teams, *viz.* The P. C. C., S. U. C., and T. U. C., had to be scratched by the committee. In the match between M. U. C. and S. U. C. the Capt. of the S. U. C. at a late hour about 4-30 P. M. objected to the umpire for an l. b. w. not having been given in their favour when appealed to and insisted on the umpire being changed. More or less at the same hour and under similar circumstances, the T. U. C. Capt. refused to continue the match between his eleven and the P. A. U. at the Engineering College ground. However, the sporting public are really glad and congratulate the Tournament Committee for scratching the unconstitutional elements out from this tournament for 1909 and 1910.

In this connection, the attention of the committee is also drawn to the fact that some players appeared on the field with their loin cloths on which is highly objectionable. Why not adopt and follow the Madras inter-collegiate trophy rule which requires every player to turn up in pantaloons? This slovenly habit of loin cloth business in a cricket field is not only an eye sore but also it will interfere with the free use of one's legs, and a player with *dhoti* on also runs the risk of being out for "obstructing the ball."

Now coming to the batting, bowling and fielding in this tournament from a critic's point of view. On the whole there is a decided improvement in batting and bowling. Fielding though not bad, yet requires a deal of improvement. Till now the only team that knocked up some centuries is the M. U. C.; B. Singara Babu made 110 in the match between the M. U. C. and the Friends' eleven. Here a word of praise must be given to the Friends' eleven, for, although they

were mere juveniles and beginners yet they completely played both innings without any kind of grumbling. Nor did they show any white feather. B. Subramanium knocked up two centuries, 119 and 131 and his game is safe and reliable; but a little more dash will add lustre to his consistent game. M. Yethrajulu plays a quick and fine game; but lacks patience and the lilliputian players made 68 runs only.

Kuppal Reddy of the Q. J. C. C. made 69 against P. C. C. This batsman plays a very restrained game and looks nervous which makes his strokes feeble.

V. Ramanjulu of the M. A. U. made 53 against T. U. C. He is the eldest son of the late Mr. Buchi Babu Naidu and is quite a chip of the old block. "He has all the chances of turning out a powerful bat. Of all the bowlers the left-handed Mainckam of the S.U.C. is *par excellence*. the M. U. C. surely carries off the palm for the worst exhibition of very poor and bad fielding.

The Q. J. C. C. continued their 2nd innings on the 9th instant. Kuppal Reddi one of the not-out players of the 2nd instant was late and at the request of the Q. J. C. C. Captian, the M. U. C. Captain waited till his arrival. They had to make 160 runs to save an innings defeat and when Mehanathan was given l. b. w. when their score stood at about 75 runs for 6 wickets, the Q.J.C.C. Captain declared the match in favor of the M.U.C. and withdrew his team from the field. Scores: M. U. C. first innings 360 runs. Q. J. C. C. for first innings 199. Second innings 75 for 6 w.

In conclusion, I wish the Tournament every success and co-operation and sympathy.

The Cricket Critic.

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It is with extreme regret we learn that The Prevention of Seditious Meetings Act (VI of 1907) and the Criminal Law Amendment Act (XIV of 1908) have been brought into operation, among other Provinces in the Madras Presidency. Without casting any kind of reflection about the loyalty of the other provinces and presidencies we maybe permitted to say that Madras is the most loyal Presidency in the whole of India and yet H. E. the Viceroy has thought fit to extend the operation of these two Acts to Madras. Such decision on the part of His Excellency, we fear, must have been caused by the dastardly outrages lately committed in some of the other Presidencies and poor innocent Madras has to bear her share for the sins of others. But surely Madras might have been spared the stigma.